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HERALD

AT HOME AND ABROAD

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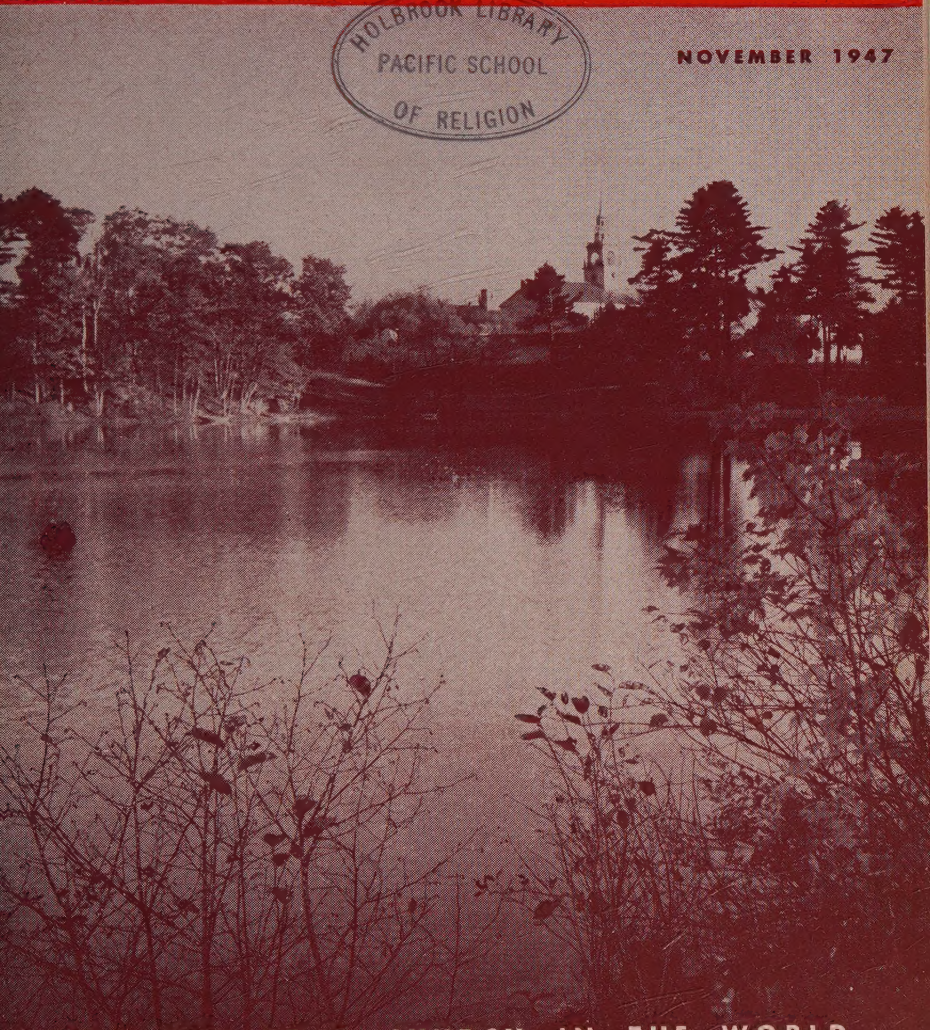
NOVEMBER 1947



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1947

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287 Fourth Avenue, New York 10, N. Y.

WHAT WILL YOUR PASTOR LIVE ON WHEN HE RETIRES?

In the October Missionary Herald we pointed out that a church as an employing organization must concern itself as do other employing organizations with the retirement income of its minister.

The Annuity Fund for Congregational Ministers is the organization in the Congregational Christian denomination which exists to help churches and ministers perform this function.

All retirement systems have this in common. They accumulate money during the active career of a worker. Then they pay out these accumulations during his retirement years. The Annuity Fund does both.

First, while a minister is employed by a church, it collects annual payments from him and his church. It adds to those payments from the income from its endowment, the Pilgrim Memorial Fund. It invests and re-invests the money received and accumulates the interest. Every dollar received from or to the account of the minister member is entered to his credit as carefully as it would be done by a savings bank. When a minister retires, he has to his credit a definite sum whch will form the basis of his retirement annuity.

Second, it issues to each member at his retirement such an annuity as his accumulated deposits and credits will provide at his then attained age. If his accumulations are adequate, his annuity is adequate. If his accumulations are small, his annuity is small.

We will continue our explanation of the workings of the Annuity Fund. We repeat our two requests:

FIRST, read the page in the Missionary Herald corresponding to this one month by month throughout this church year.

SECOND, write at once for the pamphlet "Safe Anchorage" and read it carefully.

The Annuity Fund for Congregational Ministers

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THE MISSIONARY HERALD

AT HOME AND ABROAD

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Cover illustration: Our Congregational Christian Church of Hancock, New Hampshire. The church bell was cast in the foundry of Joseph Revere, and it is believed that the steeple is a Christopher Wren. Photo by Devaney.

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What your CHURCH *is doing for* WORLD UNITY

Henry P. Van Dusen

CHURCH STREET NOW STRETCHES AROUND THE WORLD AND IS A TWO-WAY STREET

Through all the current analyses of civilization's sickness which shadows most men's minds with apprehension and some with desperation, there runs a single note like a recurring and wearisome motif. So obvious is it that we accept it as self-evident.

The knowledge and skills of modern civilization have outrun the moral and spiritual resources for their direction and control. All men agree that the imperative needs of today are — stronger character, higher integrity, larger spiritual vision, faith and fidelity. The great question is: how? How can this be done?

Inevitably, men turn with new attention toward those agencies which among the multifarious institutions of society profess to make the supplying of precisely these needs their major aim — the churches.

PROTESTANTISM

Men turn toward the churches in a twofold mood — resentment for their failure to forestall society's sickness; questioning as to their possible contribution to its cure. In this discussion we are not interested in past failures; our eyes are toward the future. What help, if any, for the

needs of the world in the days ahead may be reasonably expected from the Christian churches? I shall attempt a reply only for Protestantism.

Obviously, only Protestantism as a world force matters greatly in this context. But is there such a thing as world Protestantism? And what is it? Here, a word of perspective.

HISTORIC PERSPECTIVE

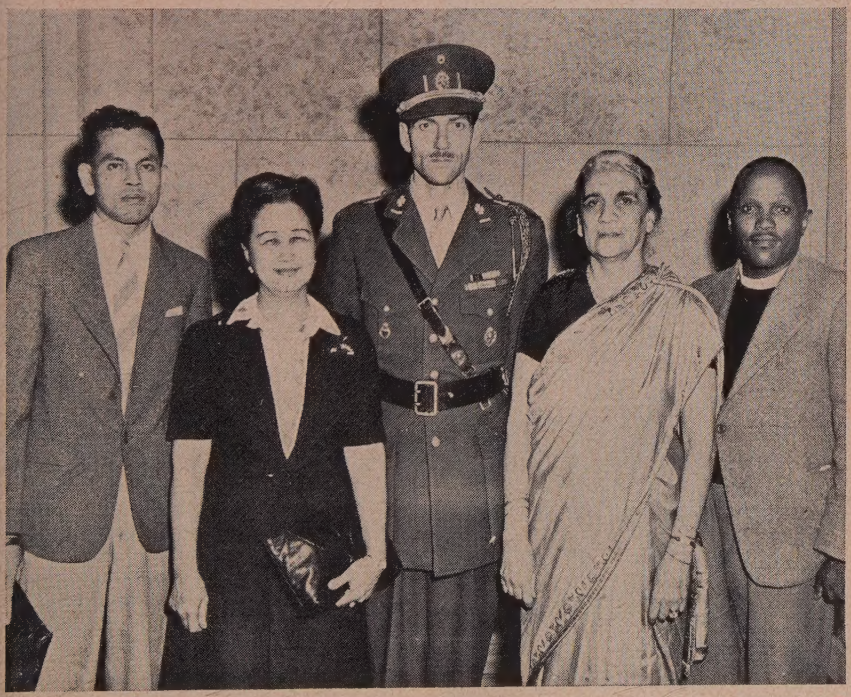
The life of the Protestant churches in the past century has been marked by two major developments. One has been a movement of expansion. Its aim has been to carry the Christian message to the farthest limits of the earth so that Christianity might become in fact what it had always been in claim and had never been in fact — a world religion. This is the enterprise of Christian missions.

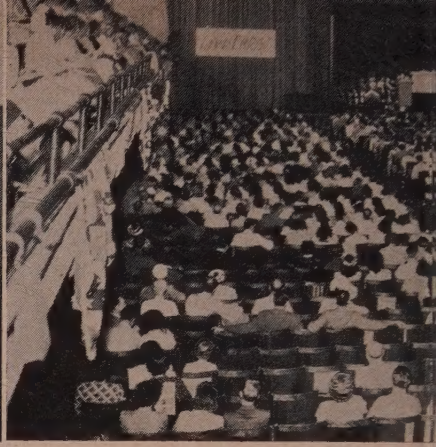
The other has been a movement of consolidation. Its goal has been the co-ordination of the multitudinous branches of Christianity so that the Christian church might become in truth what it had always been in ideal and had never been in reality — a world community. This is the effort after Christian unity.

A GREAT AGE

Future historians will discern these two developments as together the most notable feature of Christianity in the modern era, giving to this period of little more than a century

Evidence of the author's thesis that Church Street is now a two-way street is this delegation of world church representatives from Indonesia, the Philippines, Belgium, India and So. Africa who were in the United States this summer to attend various missionary conferences.





The ordinary citizen knows little of the advance of Christian cooperation in our times. It has been marching forward quietly, almost silently, by a dozen different paths. Today, there are thousands of agencies of cooperation — from local federations of churches to a group of world bodies designed for action.

a character as distinctive and as distinguished as any previous "great age" of Christian faith. Today, these two movements have been brought together as two intimately co-ordinated arms of a single organism.

It is this organism in its two aspects — the enterprise of Christian missions and the effort after Christian unity — which is coming to be known by a phrase, still stumbling for modern tongues but of majestic tradition and meaning — "the ecumenical movement" or "ecumenical Christianity" — the world Christian movement of today.

(top, left) The representative of the United Church of Canada welcomes delegates from the United States and Isfahan, Iran, to the International Missionary Council held at Whitby, Ontario, this summer. (left, center) Mexico, Chile, Puerto Rico, China, England, the United States, Africa and various other countries were represented at the World Council of the World's Sunday School Association which met in Birmingham this summer. (left) A group of Hawaiian young people attend the first postwar convention of Christian Endeavor held this year in the U.S.

(right, above) Alex Johnson, Norway, a leader of the resistance movement during the war, was elected president this summer of World Conference of Christian Youth. (above) A view of the International Sunday School Convention which met this summer in Des Moines to consider Sunday School opportunities.

Only in our lifetime has the Christian mission penetrated to the more remote regions of the earth so that today there are vigorous and growing, if sometimes tiny, cells of the Christian church on every continent, among every race and in every major nation except one. In our day, for the first time, Christianity has become the first movement or organization of any kind to establish living branches among every people and in virtually every land. It is the first truly world movement this planet has ever seen.

THE CHRISTIAN COMMUNITY

Only in our lifetime have the tendencies toward division which have marked Christianity from the outset given way to powerful efforts to draw together the many branches of the Christian church into cooperation and even unification. To be sure, this development is only in its first stages. Most of us still know Protestantism in its confusing divisions — the multiplicity of churches of different name at Main and Market Streets in Middletown.

The ordinary citizen, even the Christian layman, knows little of the advance of Christian cooperation in our time. It has been marching forward quietly, almost silently, by a dozen different paths.

The extent of achievement may be suggested in this contrast — a century and a half ago there was hardly a single organ of any kind — in a town or city or within any nation, let alone on a world scale — which joined Christians of different sects for united action.

COOPERATION

Today, there are thousands of agencies of cooperation — from local federations of churches in most communities, through national councils of churches, to a group of world bodies which unite leaders of almost all major Christian Communions (except the Roman Catholic) for cooperative planning and action. Far more than the world knows, leaders of the Protestant and Eastern Orthodox branches of Christianity think with a common mind, speak with a single voice, plan and work through a united strategy. This many sided movement for Christian unity culminated just on the eve of World War II in the launching of a new body, the World Council of Churches, which today embraces ninety-nine

great national communions from thirty-three countries — including almost all larger Protestant bodies and several Eastern Orthodox communions.

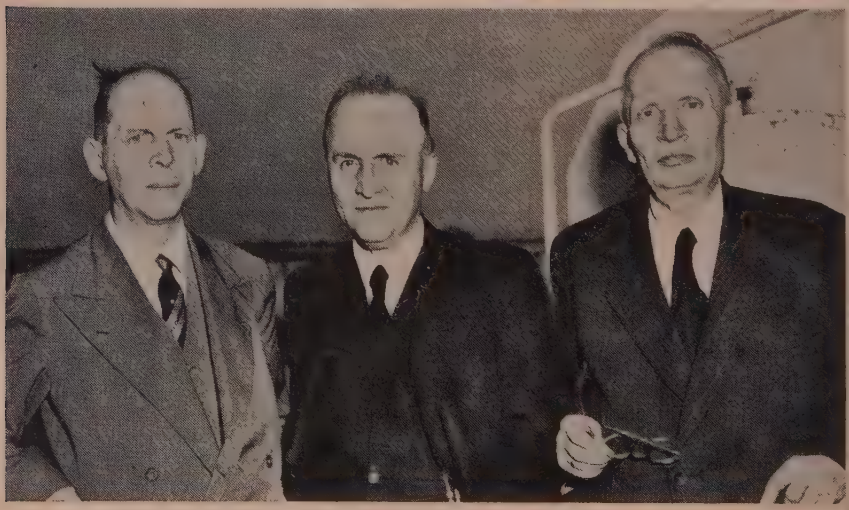
Inevitably, global war put the world Christian movement to its severest test. What possibility was there of maintaining a world program of expansion amidst world-severing conflict? In a world torn by strife, what chance had efforts for greater unity? What reality could be preserved by a universal spiritual fellowship, by a world community?

THE INNER LIFE

Here is the answer: Under the impact of the most sanguine and divisive conflict in history, the world Christian movement not only stood, strained but unshattered; it has gone forward — slowly, painfully, but steadily, surely — from month to month and year to year and in its every aspect.

All over the world, the Christian church has been discovered in unexpected strength and significance. In Europe, the church has been discovered as the one indomitable champion of justice and truth, defender of the persecuted and oppressed. Hitler so discovered it, to his dismay and humiliation. The Quisling press of Norway paid its reluctant tribute when it declared: "The Christian Front is the most difficult to conquer." Throughout the East, the Christian mission has survived — dispersed, decimated, but unbroken, yes, stronger in its inner life than ever before. Here and there across the earth's surface, it has been unexpectedly discovered by men and women of the armed forces as a hitherto unknown agency of enlightenment and healing, a power-house of moral and spiritual vitality. While every other type of international organization foundered and disintegrated, the world Christian movement not only maintained its world unity unbroken, it emerged a far more significant force in the life of the churches and possibly of the nations and the world than if it had

Three German Protestant church executives shown as they arrived in New York this summer to attend the first full conference of the International Missionary Council since early in 1939.



Another illustration of the fact that Church Street stretches around the world is this picture of forty-one American missionaries and their children leaving for service in Africa.

been granted a decade of normal peacetime development. If we may employ the vernacular: for the world Christian movement, World War II has proven the "pay-off."

WHO'S WHO IN CHINA

Take a single illustration. In China, Christians, both Catholic and Protestant, are an insignificant fraction of the population, barely one per cent. Of these, less than a fourth are Protestants. But the influence of Christians upon the life of that nation, the world's most populous, is all out of proportion to their numbers. In the "Who's Who in China," one in six is a Christian. And just half have had their ideals and character formed in Christian schools and colleges.

In China, too, the war gave the "pay-off" for Christianity — in the heroism of countless missionaries, the courage and sacrifice of thousands of Chinese Christians, the indomitable will and unshakable loyalty to world order of Christian leaders.

It is easy to say that had the other great powers had in their leadership half as many convinced Christians as those who were guiding China's destiny, World War II might never have broken. It is easy to say, but it is true. It is hard to say that unless such leadership controls tomorrow's decisions, atomic war is inescapable. It is hard to say, but it may not be less true.

SIGNIFICANCE

How significant are these developments within world Protestantism, so sketchily summarized?

First, it is something genuinely new, without precedent in the previous history of Christianity. Its emergence and advance are a direct reversal of the drift toward division and conflict which has dominated Christianity for the first eighteen centuries.

Second, while the early beginnings of this movement fell during the prewar period when the ends of the earth were becoming conscious of one another, when powerful centripetal tides in world society were

parenting all manner of international organizations — commercial, educational, political, cultural — it is precisely while the community of peoples and nations was breaking asunder under the most powerful centrifugal forces in history that the leaders of the Christian churches of the world have been drawing closer and closer together.

Today, they are in fact more nearly united in understanding, in mutual trust and in organization for common action than ever before in Christian history. What has been taking place within the churches can on no account be put down as a phase of cultural drift. On the contrary, it discloses deep and powerful currents pressing resolutely and successfully against the disruptive tides which dominate world society. Here, in the long view, may be discovered the largest significance of this movement.

Lastly, ecumenical Christianity has been tested by fire and has proved strong enough to endure.

In summary, to an age destined to survive as one world, or to expire, Christianity brings a world church. The record of Christian churches in wartime, so far as it is noteworthy, is a record of a world church brought into existence by the outreach of the Christian world mission in the past century. Amidst planetary war, only a world church has proven strong enough to endure.

COMMUNITY OF NATIONS

How much truer in the coming fevered days of "peace"! With all its limitations and inadequacies — and they are very great — the Christian church, Catholic and Protestant, is today the only agency spread widely across the entire earth and disseminating through the whole body of humanity influences for the righting of its wrongs, the healing of its sorest maladies, the bridging of its deepest divisions, perhaps even the halting of its fatalistic descent toward further conflict and chaos.

It is today the greatest force for the upraising of the life of humanity in its every aspect and for the building of a finer world than this planet has yet seen. Whether Christianity will succeed in salvaging our imperilled civilization, who dare prophesy? This much we know — if it does succeed, it will be only because at long last Christianity has become a world reality.

It is a living growing world community. More than that: it is the only true world community our earth knows or ever has known. It is proof that world community is possible and reveals the terms on which it is possible. To the despairing peoples of mankind, it may furnish a promise, an earnest — yes, and something of a foretaste and pattern — of the community of nations which some day may be. May be? Must be.

Dr. Van Dusen is the well-known president of Union Theological Seminary in New York.

Illustration on page 2 by courtesy of Time, Life, Fortune. Illustrations on pages 3, 4, 5, 6, 7 by Religious News Service.

In the recent death of Mary E. Woolley, president-emeritus of Mount Holyoke College and outstanding Congregational Christian leader, the Christian forces of the world have lost one of their staunchest advocates.

"Dr. Woolley's sound practical judgment, combined with high Christian idealism made her leadership invaluable," stated Samuel M. Cavert, general secretary of the Federal Council of the Churches of Christ.

WHAT AN ADOPTION DID FOR OUR CHURCH

Allen Hackett

SOMETHING NEW WAS ADDED WHEN THIS CHURCH ADOPTED DAVID AND VIRGINIA STOWE

To begin with, there are only three Stowes and one Central Union Church of Honolulu. Hawaii has local color. David and Virginia and Nancy Stowe are colorful. In every way it was a "natural." Nobody could get as ideal a "missionary project" relationship. But you should try!

We tell the story because it is a story. And we tell it because we believe that every church could have some sense of personal participation in the gallant thrust of our missionaries into the world's areas of deep need. People think in personal terms. Abstractions come only by a prodigious effort of the mind. Missions mean people to you if you have a direct wire in through a "missionary project." We know what it can mean to a church.

WE ADOPT THE STOWES

We were fresh out of a missionary, and David and Virginia Stowe were just about to go to language school in New Haven to prepare for service in China. So the Project Department of our American Board for Foreign Missions linked us together. Our Benevolence Committee voted to undertake full support of the Stowes, and we began to correspond. We hoped they could stop in Honolulu on their way to China, and they did.

We went out to John Rodgers Airport, laden with leis — Hawaii's gracious greeting. The Chairman of our Benevolence Committee, Alfred M. Church, had left his work at the office. Philip Field went out. He is the auditor of our church, and a member of the Benevolence Committee. The church staff was on hand in full force except for a girl who stayed to answer the telephone!

THEY ARRIVE

The plane came in, streaking down out of a clear Hawaiian sky, and touching the strip as daintily as a lady crossing a brook on stepping stones. People emerged — as many as a railroad car would hold — but no Stowes. Could there be some mistake? Then they came — tall and straight and young. And the baby stole the show.

We had set up a schedule that would have taxed John R. Mott or George A. Buttrick.

The choir had an informal party at the Harveys' house. (John Harvey is our interim minister of music.) David spoke at the Kamehameha School, where all the students are at least one-eighth Hawaiian and then at Punahou, the school the missionaries founded for their children before the covered wagons left Independence, Missouri. Virginia talked as the women sewed and took turns watching Nancy.

The older youth groups arranged a picnic on the windward side of the Island. It had the flavor of a Storrs Conference group. The earnest faces half seen in the light of the fire were the same. Not so the cocoanut freshly opened, the pineapple wedges sweet

and cold, the pound of the surf. David's voice was clear, but quiet: "I'm just a farm boy from Iowa. I decided to give my life to the direct service of the Lord Christ. I can't think of anywhere that my life will count more than it will in China."

WE ENTERTAIN THEM

Then came Sunday. David had one Church School worship service and Virginia three. But she got to church in the middle of the service. They had decided to join Central Union Church, so we had a streamlined reception of members. I felt a bit weak when I realized how completely they were putting themselves in our hands! David preached. How he can preach! We felt again the ancient power of Christ to lift, to heal, to save. Then they stood at the door and met almost 600 people.

They were whisked away for dinner, met the officers of the church at a tea, and then went down to Pilgrim Fellowship before the commissioning service.

The Commissioning Service was the climax of the week. It brought together in one occasion the American Board for Foreign Missions, China's hopes, Honolulu's Christian youth, our church, and a lifetime of preparation on the part of the Stowes.

THE COMMISSIONING SERVICE

Two neatly rolled pieces of paper, just like college diplomas, had arrived by air mail from Boston — the commissions. They were tied with white ribbon — by whose thoughtful hand? Ralph R. Shrader was in the Islands, on behalf of the American Board for Foreign Missions, strengthening the ties between our outpost and the main body of the church. He and Mrs. Shrader spent seven years in China. When he put the commissions into David's and Virginia's hands, and heard them take their vows, he knew what they were promising to do.

J. Leslie Dunstan, a member of Central Union and the General Secretary of the Hawaiian Board, charged the congregation to fulfill their part of the bargain.

THE LAYMEN PARTICIPATE

The support of the missionaries is made possible by the laymen. Therefore we had two participating in the evening service.

The Congregation sensed the full solemnity of the hour to David and Virginia. And there was drama in the congregation itself.

The entire student body of the Mid-Pacific Institute was there. This is a school that some have called the Mt. Hermon of the Islands. The youth groups of all the Congregational churches had been invited. And William Hung, of the faculty of Yenching University was a participant in the service. He is serving as an Exchange Professor at the University of Hawaii, in conjunction with its fortieth anniversary. Mellow, simple, sincere, he gave the "Welcome to China." While the organ died away we could still feel the warmth of the words "Welcome, welcome to China." And as I think back on it now I feel again that "the hopes and fears of all the years" were met in Central Union that night.

THE ALOHA DINNER

The "Men of Central Union" have a newly-formed and eager club. They claimed the honor of David's last evening in Honolulu. It was an "Aloha Dinner," with all the trimmings. Two of the girls from our college group did an artistic hula, dressed in long "holokus." One is Scotch-Irish-Chinese, the other Hawaiian-Caucasian. The first is a member of the Benevolence Committee, and had a double interest in the success of the dinner. She also presented David with a carnation lei from the

flower shop at the Royal Hawaiian Hotel. No lei is given authentically without a kiss, and hers was authentic. We made David a member of the Men's Club, and promised him our support as men. He told us as man to man his hopes and his plans.

The time came when their journey had to be resumed. The *Marine Lynx* came in — in its grey wartime paint. We found their assigned space. Then

To personalize missions and to have a vital sense of personal participation in the world mission of the church, Central Union Congregational Church of Hawaii adopted David and Virginia Stowe, new missionaries to China, as its personal representatives on the foreign field. The picture at right shows Ralph R. Shrader of our American Board for Foreign Missions presenting the commission to David and Virginia. The picture below shows participants in the commissioning service in Hawaii.

Children and adults assembled at Central Union Church to see and greet the missionaries.

we had a sudden rush of common sense. We knew we could not feel any more, or say any more. With a quick embrace we left, and pelted down the gangway. As we fell into bed we heard the *Lynx* whistle, three times. We knew the Stowes were on the last leg of their journey to China. We knew and they knew that they were Central Union's missionaries! Have you a project? Why not?

Mr. Hackett is minister of our Central Union Church in Honolulu.

HOW TO SECURE A PROJECT FOR YOUR CHURCH

If you are interested in adopting full or partial support of a home or foreign missionary, write to the Reverend James E. Walter, Project Secretary, 14 Beacon Street, Boston 8, Mass.

These Churches Have Recently Adopted Projects

The First Congregational Church, Brecksville, Ohio
The First Congregational Church, Pasadena, California
The First Congregational Church, Meriden, Connecticut
The First Congregational Church, Webster Grove, Missouri
The Avalon Park Community Church, Chicago, Illinois
The First Congregational Church, Fairmont, Minnesota

PROJECTS ARE PERSONAL
PROJECTS ARE WITHIN THE APPORTIONMENT
PROJECTS ARE EDUCATIONAL

The story of the JUBILEE SINGERS

C. Robert Tipton

YOU CAN BE PROUD OF OUR CHURCHES' LONG CONCERN FOR NEGRO EDUCATION

There were 40,000 listeners in Boston's Coliseum that day in June 1872 when a small group of Negro singers, almost lonely among the thousands of other performers, took up the last verse of the "Battle Hymn of the Republic." For weeks their leader had been training them to sing this anthem of the Union in the War between the States. Now, as their turn came, the nine voices blended into a single, pure perfection, and over the vast throng there floated out the familiar, noble words:

"He hath sounded forth the trumpet,
Which shall never call retreat . . ."

Forty thousand people rose to their feet, electrified, cheering. Handkerchiefs fluttered, eyes glistened with quick tears. In their enthusiasm, thousands of other musicians forgot to perform their parts in the grand old chorus — "Glory, Glory, Hallelujah"; down in the orchestra a German whacked his cello with the bow and cried "Bravo! Bravo!"; Johann Strauss, composer of great waltzes, threw his hat into the air. For days afterward this little group sang at the festival, to crowds that never seemed to tire of their voices.

A SHINING CHRONICLE

But it was only one triumph in a long and shining chronicle, for these were the historic Jubilee Singers of Fisk University, the devoted troubadours who sang their alma mater out of debt and their spirituals into the hearts and song books of two continents. They called themselves the Jubilee Singers, after the Old Testament's Year of Jubilee, which marked the deliverance of the Jews from bondage in Egypt. Only a few years before, these singers had been in bondage too.

The Fisk Jubilee Singers were organized and directed by George L. White — a man of keen insight, sensitive ear and dauntless faith.

A few years after the end of the War between the States, Fisk University was founded — largely through the efforts of the American Missionary Association of the Congregational Christian churches, to provide schooling for some of the thousands

This is the first group of Fisk Jubilee Singers who made history by their singing of Negro Spirituals. They began their first tour on October 6, 1871 — a date now celebrated by Fisk students, faculty and alumni as Jubilee Day. The group introduced spirituals to the world.

of ex-slaves of all ages who yearned for an education.

The founding of Fisk University and more than 500 other schools and colleges for the education of the Negro is one of the most absorbingly interesting stories ever told. Members of the Congregational Christian churches have a right to be proud of and to take courage from this outstanding "success experience." It is the story of a work which has not only expressed the concern of the Christian conscience for human justice and dignity but has also produced tangible social consequences of far-reaching importance.

A new day was dawning for the ex-slaves; no longer could they be sold on the auction block as punishment for trying to learn to read. Just outside of Nashville, Tennessee, the Union army hospital barracks were converted into classrooms and dormitories; the morgue became a storehouse for school supplies. Money was scarce, for the founders and the teachers had little, the pupils none at all. When the school came into possession of a pile of rusty handcuffs and fetters from the city's abandoned "slave-pens" they were sold for scrap iron, and the proceeds spent on spelling books and Bibles. A year or so went by, but the roofs still leaked; students still had to be turned away for lack of housing; money still was desperately short.

GEORGE L. WHITE

No one felt the need more keenly than George L. White. As Fisk's music teacher, he wanted to buy his pupils instruments to play on; but as Fisk's treasurer he knew that the school could not afford them. So he

fell back upon the only instrument that cost nothing — the students' own untutored voices. This was a piece of great good luck for American music. Because George White was one of those dauntless spirits who poured their faith, their energy and their gifts into the seething new America of the '70's. The son of a village blacksmith in Cadiz, New York, he had gone west as a young man, joined the "Squirrel Hunters" who defended Cincinnati against Kirby Smith, fought at Gettysburg and Chancellorsville. A fine singer himself, he had the musical taste and the patience to mold the rich natural voices of the young Negroes into an orchestral whole of incredible delicacy and power.

Soon the small chorus he had trained was winning applause in nearby towns. But White had vaster dreams, in part inspired by the emptiness of Fisk's exchequer. Why not take his singers north? Even a moderate success with northern audiences could save the school. But when he asked one of Fisk's trustees for a loan, he was turned down. He telegraphed back: "'Tis root, hog, or die; I'm depending on God, not you!"

What happened next has been best described by Ella Sheppard, one of the singers who went with him:

"Taking every cent he had, all the school treasury could spare, and all he could borrow, Mr. White started, in God's strength, October 6, 1871, with his little band of singers, to sing the money out of the hearts and pockets of the people."

TO THE NORTH

With the crossing of the Mason and Dixon line the great plunge into the unknown was taken. Would the North, anti-slavery and abolitionist though it was, welcome and support these singers? For some weeks the answer was not clear. In Cincinnati they visited the Exposition, and at an opportune moment began to sing "Annie Laurie." Soon a huge crowd gathered, and followed them about. Was this out of curiosity or admiration? Whatever the reason, "it was new to these people, who for many years had no rights a white man was bound to respect."

Union Army Hospital barracks in Nashville were first class-rooms, dormitories and offices.

The 1947 edition of the Fisk Jubilee Singers. Mrs. James A. Myers (center) has been director of the Singers for more than twenty years. Perhaps no other college owes such a debt of gratitude to a single group of its students as Fisk University owes to its Jubilee Singers.

The following Sunday, at a "Praise Meeting," they sang a hymn described by one of the Cincinnati newspapers as "a deeply pathetic incentive to Christian exertion." Another critic thought their singing "richly melodious, but rough in language." A third referred to them as "a band of Negro minstrels." Their first paid concert, at Chillicothe, Ohio, brought in less than $50, which they turned over to the victims of the great Chicago fire. A week later a concert scheduled at the Opera House in Springfield, Ohio, was canceled because only twenty people showed up to hear them.

At first they sang mostly "white man's music" — such pieces as "Patrick McCuishla," "Home, Sweet Home," "There's Moonlight on the Lake," and temperance favorites like "Wine Is a Mocker." The youngest member of the troupe, little Georgie Wells, aged eight, added variety with such "inimitable declamations" as "The Hard Shell Sermon" and "Sheridan's Ride."

Only occasionally did they sing, sandwiched in between the popular numbers, one of the deeply melancholy songs of bondage that were to bring them fame. These songs, which we know as "spirituals," were then called "slave songs," and were for the most part sung in secret, far from any white man's ear.

At Fisk the students were gradually coaxed into singing the slave songs in the privacy of some faculty member's parlor. Not for months were the singers, trained by Mr. White, persuaded to appreciate their beauties and sing them in public.

"SLAVE SONGS"

It was at Oberlin, Ohio, at a religious conference, that one of these "slave songs" made its first deep im-

pression on a white audience. The presiding officer reluctantly let the group sit in the back of the church balcony, and told them that if there came a lull in the proceedings they might sing one number.

As the day wore on, and the red rays of a setting sun streamed through the high windows, the tired delegates slowed their meeting's pace. Suddenly, up from the floor, from the rafters, from everywhere yet from nowhere, came the ethereal strains: ". . . Steal away . . . steal away . . . steal away to Jesus." The delegates were transfixed by the depth and beauty of a song they had never heard before.

At Oberlin, America's Negro spirituals came into their own. From then on, the Fisk chorus sang little else.

ELLA SHEPPARD

Of the four men and five women who made up the original Jubilee Singers, all but two had themselves been slaves. Ella Sheppard, the group's pianist, who later took over from George White the burden of drilling individual voices, had been bought out of slavery by her own father, who smuggled her to Cincin-

Jubilee Hall, dedicated January 1, 1876, was named in honor of Fisk Jubilee Singers whose successful tours brought in the money to defray its cost, and pay for the land comprising the present campus. The building, with cafeteria-dining room, is now a women's dormitory.

nati, where she managed to take piano lessons but, because of her color, only on condition that she visit her teacher late at night and come in by a back door. Thomas Rutling's earliest memory was the tearful parting from his mother, sold to a new master because of her bad habit of running away into the woods to escape from bondage.

Benjamin Holmes, while a tailor's apprentice in Charleston, South Carolina, learned to read by studying the signs over shops as he ran errands for his master. When his mother promised him a dollar if he would learn how to write as well, he succeeded by surreptitiously copying the letters in the tailor's measuring book. Later, in even greater secrecy, he taught his fellow slaves.

STUBBORN PREJUDICE

They were slaves no longer now, but even in the North the Jubilees found stubborn prejudice. Usually the hotels where they applied for rooms were "crowded." Sometimes an innkeeper consented to take them — on condition that they ate at odd hours when the white guests wouldn't see them. A very few hotels took them in without question, but all too often, when they were settled after a hard day's traveling and singing, the proprietor would change his mind, or suddenly realize that these were no burnt-cork "darky minstrels." Then George White would go down the gaslit corridors, wearily knocking at room after room, and cry, "Children, get up and get out of here!" And as wearily they would pack up and go into the night to seek another lodging.

LITTLE MONEY

In those first weeks they received gratifying applause, but little money. Winter was near, yet only two of the men had overcoats, and the whole chorus was almost out of shoes. Many a time they offered special prayer for the next meal. "A more poverty stricken company," said one friendly observer, "was never out on such a noble mission." After paying their bills they were lucky to have enough left for their railroad fare to the next engagement. Worst of all, they were sending no money back to Fisk, and White was getting letters which saddened and embarrassed him.

White, besides being musical director, a task requiring hours of exacting rehearsal, was also porter, manager, ticket seller and advance agent. In Columbus, Ohio, sleepless with worry, he spent the night mostly on his knees in prayer. But he was rewarded, for, as he told the Singers the next morning, he had at last thought of a striking name for the group. From then on they were the Jubilee Singers.

TURNING POINT

The turning point in their fortunes came with their arrival in New York. Here they were warmly welcomed and helped by the great preacher, Henry Ward Beecher, and taken into the homes of members of the American Missionary Society. Here they began to be accepted as "respectable" by larger audiences, thanks to several ministers who publicly declared that it was not "unbecoming" to attend their concerts.

We get a glimpse of their singing in Brooklyn, at a concert which "touched the font of tears so that gray-haired men wept like children." "The girls, dressed in waterproofs, with long woolen comforters about their necks, were in front. The singers were 'standing solid' to secure the most perfect harmony. Their heads were erect and somewhat thrown back, their eyes upward or nearly closed. It was evident that the audience was nothing." They sang "Roll, Jordan, Roll," "Flee as a Bird to our Mountain," "Turn Back Pharaoh's Army," and some "weird and plaintive hymns." One young singer, Minnie Tate, aged 14, sang a "wild

A view of the extensive and picturesque Fisk University campus with sixteen main buildings.

yet most delicious melody, 'I'll hear de trumpet sound in de mornin'.'"

Through New England they went, slowly, with mounting acclaim and a growing collection of presents — clocks, silverware, furniture, gas fixtures for the new buildings, a great bell which even today rings out over the Fisk campus. A week in Connecticut netted them $3,900. At the Sterling House in Bridgeport they were given rooms "fit for kings and princes."

Shortly before they returned to Nashville, with $20,000 for their struggling University, they sang "Go Down, Moses" at the White House, and President Grant shook hands with them.

But the crowning glory was yet to come. In two triumphal tours the Jubilee Singers took Europe by storm. Sponsored by Lord Shaftesbury, they sang their spirituals through England, Scotland, Wales; later tours brought them to the continent. They thrilled all who heard them — royalty and the plain people; the Czarina of Russia, the King of Saxony, the Dean of Westminster Abbey, Jenny Lind, the poor children of London's tenements. Queen Victoria, in widow's cap and weeds of mourning for Prince Albert, drove from Buckingham Palace to hear them at the country seat of the Duke and Duchess of Argyle.

CRYSTAL PALACE

In London's Crystal Palace they joined 5,000 school children in singing "John Brown's Body." In Glasgow 7,500 workmen gathered to hear them sing at a "Praise Meeting" called by the famous evangelists Moody and Sankey. They sang in

hospitals, prisons and the streets; they sang to thousands of the poor at "6 a.m. breakfasts"; to tens of thousands in great halls or out-of-doors. And they had to refuse scores of social invitations, for people in England showered these colored singers with kindnesses and attentions never before bestowed on any group of Americans.

Gladstone, England's Prime Minister, invited them to breakfast with his family and friends. The innkeepers of towns and cities in the United States who had denied these singers lodging because of their color would have blushed to see "Mrs. Gladstone and her daughters, and the noble lords and ladies present, taking their Negro friends by the hand, placing their chairs, pouring out their tea, and conversing with them exactly as if they had been white people of their own rank in life."

At another dinner, at Gladstone's country house in Wales, the servants were dismissed, the Prime Minister saying that he and his wife wanted the honor of serving the singers themselves.

THE CONTINENT

On the Continent their reception amounted almost to worship. The Crown Princess of Germany wept when she heard these emancipated troubadours sing "Nobody Knows the Trouble I See." The Kaiser had them driven from Berlin to Potsdam in the imperial carriages, and they entered the palace between rows of saber-clanking Prussian soldiers. In Holland they could not go shopping or walking because of the crowds of children in wooden shoes who followed them and hemmed them in. At the old monastery in Wittenberg they sang the Doxology in Martin Luther's study-room. At Barmen, when they sang before one of the largest Sunday schools in the world, and the German children replied with songs of their own, the name of Jesus was the only word familiar to both groups.

On one occasion the foremost music critics in Germany were present and sat menacingly in the front row. "It was the worst place from which to judge us," said Ella Sheppard in telling the story thirty years later. "We had that night only one bass to balance nine voices, and we labored hard to even them up. We grouped as usual, heads leaned toward each other, eyes closed, and paused for a oneness of effort. Then, everything else forgotten, in a musical whisper 'Steal Away' floated out so that one could not tell when it began. The astonishment upon the upturned faces of our critics told us that we had won."

HALF THE GLOBE

They had won indeed — won the hearts of half the globe. And when they came home at last, for good, they closed a campaign which left Fisk University the richer by $150,000, and the world of music rich beyond mortal treasure for some of the loveliest songs it had ever heard. The spirituals, thanks to those early Jubilee Singers, and the many Fisk Singers who have come after them, are now part of our country's heritage, and will be sung by her people, white and colored, as long as they honor and remember their past.

"Jubilee groups have been traveling and singing for Fisk ever since those first triumphal tours. Last year the Fisk singers gave seventy-five concerts in the United States and the Caribbean countries. The latest spiritual in their repertory, "One Morning Soon," was sent back from France by a former member of the group, who had heard Negro soldiers spontaneously making it up and singing it on the eve of D-Day."

The pictures in this article are by courtesy of the Fisk University Office of Public Relations, Nashville, Tennessee.

EDUCATION IS DIFFERENT IN THE CHURCH-RELATED COLLEGE

Petsie Albrecht

Why I Chose A CHURCH COLLEGE

What are the advantages of attending a church-related college — more especially, one founded and supported by Congregational Christians?

As a student of one — I am a sophomore at Doane College in Crete, Nebraska — I think I am in a position to suggest the reasons for their existence — or, I should say, less presumptuously, the reasons for my being a student at one. Not, of course, that their existence has been seriously jeopardized; despite the fact that they often have to pinch to make ends meet, they manage to maintain their institutional health and academic sanity and to win the support of people interested in higher education.

FOUNDED ON CONVICTIONS

I am, then, attending a school whose roots are deeply planted in the faith of our forefathers — Congregational Christian men and women who founded schools like Doane, not because they were taxed to do so, but simply because, believing as they did, they did so, often at great sacrifice.

The state institutions enrolling from 3,000 to 20,000 students are another matter. Supported by taxation and popular acclamation, they appear to have a much easier time of it. Here in the quiet of my dormitory room, overlooking the Doane campus, I can sense (I am still a student remember) their numerous attractions. They have money — and all that goes with it.

But what is to be said for the other side? Of course, you are aware of the conventional arguments favoring the small college — and most of the church-related colleges are relatively small. For one thing, if knowledge of one's fellows is important, then the small college has the advantage in that "everyone knows everyone else." It may seem paradoxical, but with few students on campus one is enabled to know a greater number and variety of people! One's fellow students become personalities, not merely fellow-enrolees.

STUDENT MORTALITY

Student mortality (that's a phrase used to indicate the number of students who drop out of college after the first year or two) is lower at the small colleges. A student fresh from high school, coming to a college

where he is one of 500 students and not one of, say, 10,000, has a much greater chance of becoming better orientated and is thus much more likely to complete his education.

There are obvious reasons for this. In the first place, he will probably live and eat with his fellow students in a dormitory in which he is not segregated from upperclassmen; he gets a feeling for the continuity of education. He knows that his "problems" are important to him, but he learns that others have gone through the mill — and he suspects that he too may be able to. He gets the feeling that he is not just a freshman, but a part of a larger institution — and an important part.

Therefore, he will more easily "find himself." Not that the small college is merely a haven for those who may find it difficult to adjust themselves in larger institutions! After all, the matter of adjustment is a relative one. One wonders if there ever were a student who didn't feel keenly the terrific gap between high school adolescence and college maturity.

Church-related colleges offer a wide variety of courses. Jean Arthur (above) is studying art at Drury College, Springfield, Missouri.

INDIVIDUAL GUIDANCE

Other advantages of the small college are obvious. The student has more individual guidance because

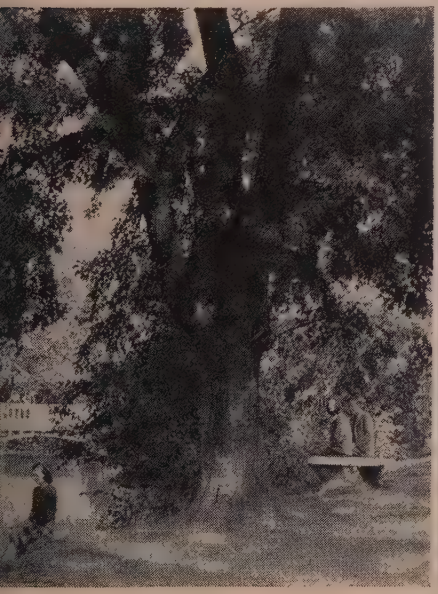
Petsie states that the mortality rate at our church-related colleges is lower because the students learn to know each other intimately. The college chapel, such as Skinner Memorial at Carleton (right), makes a significant contribution on the campuses of church colleges.

The small college gives every girl and boy a chance to participate in an extra-curricular activity and to develop leadership abilities.

classes are smaller. He also has increased opportunities to engage in extra-curricular activities and to advance to positions of leadership. And finally, he is invited to associate with faculty members and their families. In a small liberal arts school the faculty is inclined to feel that a student is more than a mere classroom responsibility.

"But," you might say, "these advantages apply to any small, liberal arts school. In themselves they do not — how did you put it before? — 'justify the continued existence of the small Christian college.' Come now, why do you attend Doane?"

In a recent chapel talk, Professor Jacob F. Balzer, a member of Doane's faculty, said: "It is man's nature to be ultimately concerned — to be grasped by an ultimate objective. In this sense it is most difficult even to 'avoid' religion. To be sure, we may try to escape the exceedingly exciting experience of being seized by a profound concern. But actually to escape such concern is to lose the essential human quality of our existence. In this sense religion lasts as long as man lasts. For history without religion is not human history. It is not human because there is no ultimate concern at stake at any point.



The classes are smaller at church-related colleges; a student receives more individual guidance, Petsie maintains. He is invited to homes of faculty members and becomes an individual — not just an additional classroom responsibility for the faculty members.

Food and drink and shelter are not ultimate. They are only immediate needs. To place them first is equivalent to a denial of human qualities. Our deepest concern must center on something more final."

This concern — this feeling of the inadequacy of the merely secular — is, to my mind, the main advantage which the small Christian college can claim.

CHRISTIAN ATMOSPHERE

An awareness of this concern and the problems it involves soon becomes important to the student, especially to the student of a small Congregational Christian college, where one can learn (indeed, is encouraged to learn) a divergence of theological thinking. This is not only true in courses in religion, in which one is required to study different viewpoints, but is also manifested in differences of opinion among the faculty itself in chapel talks and class discussions.

COLLEGE CHURCH

Another factor in keeping this fundamental concern in the student's mind is his closer affiliation with the college church. He learns to know the minister personally and comes to realize the church's dependence on him as a member. In addition to his spiritual support through regular attendance, and his financial gift, he has the opportunity to make a more active contribution. In our Congregational church in Crete, for instance, about twenty students sing in the church choir; five act as teachers in the church school; one is adult advisor to the Junior Pilgrim Fellowship; and married students are often asked to chaperon the "Teen-Canteen" on Saturday nights. Similarly, students belonging to other denominations serve in other Crete churches.

GREATER FREEDOM

Finally, I think it must be said that the small Christian liberal arts college is marked by its greater freedom. From any small liberal arts college, as opposed to a university, ideally, one emerges not as a product of a department (a sociologist, chemist, or political scientist), but rather as an individual whose awareness and sensitivity to all the arts and sciences give him a "clear conscious view of his opinions and judgments," as Newman put it.

CONCERN FOR INDIVIDUALS

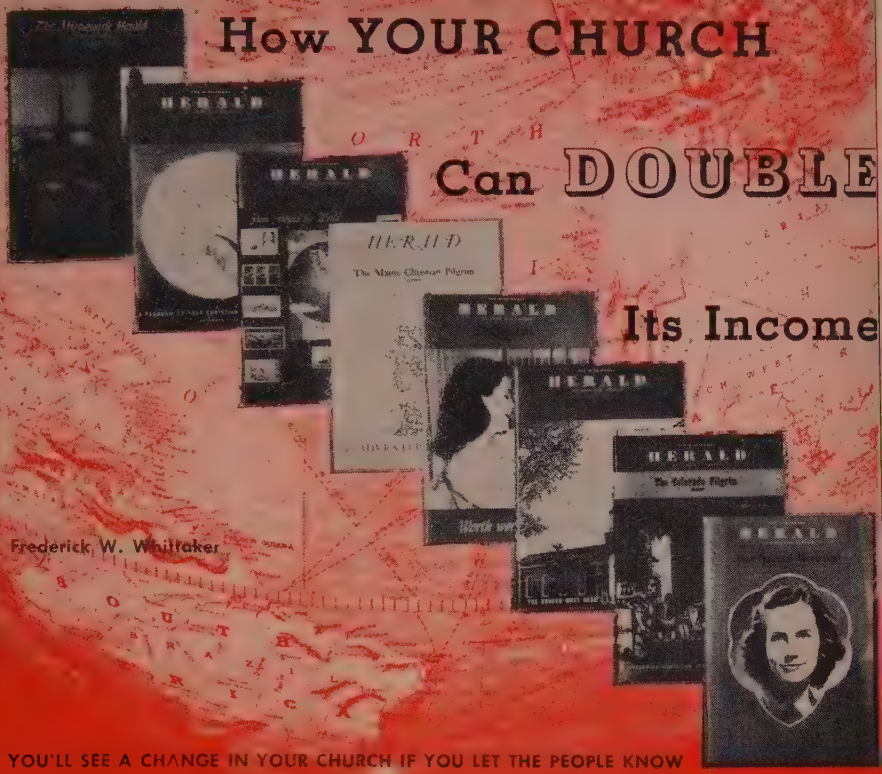
Hence I feel that the small liberal arts college which is inspired by the church best meets my needs and the needs of most of my fellow students. All of us need to feel, in the chaos of this world, that we as individual personalities do matter; that education is something more than mere prestige, courses, and degrees; and finally, that we are not truly educated if we do not become aware that it is man's nature to be dependent on something more than man and all his works. To fulfill these basic human needs the small Christian college exists. I am sure it will continue to exist as long as men feel that those needs are not just adolescent vagaries, but vital, mature longings deep-seated in the nature of human nature.

These are the reasons, therefore, why I attend and enjoy one of our church-related colleges. To the Congregational Christian churches, which founded and help maintain these colleges for the building of Christian character, I, personally, am deeply indebted.

Petsie Albrecht is a sophomore at Doane College, Crete, Nebraska.

The pictures which appear in this article are by courtesy of: Page 22, Doane College, Crete, Nebraska; Carleton College, Northfield, Minnesota; and Drury College, Springfield, Missouri. Page 23, Doane College, Crete, Nebraska and Drury College, Springfield, Missouri.

How YOUR CHURCH Can DOUBLE Its Income



Frederick W. Whittaker

YOU'LL SEE A CHANGE IN YOUR CHURCH IF YOU LET THE PEOPLE KNOW

If you want to put new life and fresh interest into your church and its program, there is nothing better than a dose of Missions Tonic.

This is an old prescription, often tried and seldom known to fail. Just let the people know the full significance of the world-wide mission of Christ's church and a new surge of vitality will sweep through the church body.

A CASE HISTORY

For, as soon as the people see the picture of world Protestantism and the needs and achievements of their Christian brothers and sisters at home and abroad, they will respond like a sick patient after treatment with a sulfa drug. You'll see a change all around. The church will grow stronger than it has ever been before. And I can give you a case history of just how it works.

A few years ago I heard one of our denominational leaders declare that a very effective way to put new strength and interest in the local parish was to interest its members in benevolences. I didn't believe it. But, in spite of my skepticism, I decided to try it out — and, believe me, it works.

I am the minister of a church of about 200 members. (*See the picture of my church on page* 28.) It is lo-

The Conference Editions

of

THE MISSIONARY HERALD

The Official Publication of the Boards and Agencies of the Congregational Christian Churches

"To send the Conference Edition of *The Missionary Herald* into every home of the parish is, I think, fundamental," states Frederick W. Whittaker, minister of the Huntington Congregational Church, Shelton, Connecticut, and the author of this informative and inspiring article on how his church more than doubled its income in three short years.

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cated in a small Connecticut community, a few miles from a big industrial city. We used to call ourselves rural, but now we are beginning to rate as a suburb. Our people are industrial workers, businessmen, white-collar workers, farmers and professionals.

Three years ago our church was receiving Home Missionary aid from the State Conference. That had been going on for a fairly long time. You know how it is — a church starts taking help from outside and soon it becomes a habit. It then requires drastic treatment to get people stirred up to do something for themselves. No, not for themselves. I don't mean that. I mean that a church that wants to do the most it can for itself has first to do a lot more for somebody else. Then, taking care of itself comes easily.

THESE FIGURES DON'T LIE

Here are the plain facts — and these figures do not lie. Three years ago our *per capita* giving for home expenses was ten cents a week. Today it is two and one-half times that — twenty-five cents a week. Three years ago we made a token gift for benevolences of twenty-five dollars a year. Think of it. Today we are giving $600 a year to the world-wide work of our denomination — an increase of 2400 per cent. And, of course, our church is now self-supporting.

More than that, our revised by-laws provide that "this church will contribute each year to the missionary work of our denomination an amount representing not less than ten per cent of the pledges for home expenses." Already that percentage minimum has proven far too low.

At the present time our gifts for benevolences represent twenty-five per cent of our home expense pledges. And this is all the more significant in view of the fact that our home expense budget has been doubled, the minister's salary has been increased fifty per cent, and capital improvements have been made on both the church and parsonage. I need not add that the heightened interest shows itself in increased attendance at our services and other church meetings. Naturally, we are happy and encouraged by it all.

THE EXPLANATION

How was this spiritual renewal achieved? The explanation is simple. The primary appeal has never been in behalf of the local church program but always for the missionary and postwar relief activities of our denomination. The people have been told from the pulpit, through pastoral calls, and the pages of the Connecticut Edition of *The Missionary Herald* that it is their Christian opportunity and responsibility to minister first to their brothers and sisters in need in every part of the world. They have heard the story, they have seen the need, and they have responded.

In their response to human need our people have, almost without realizing it, found themselves giving new and vigorous support to the work of their church at home. This can happen in your church, too, if only the people are helped to understand the importance — the primary importance — of the world-wide, missionary work of the Christian church.

A *HERALD* IN EVERY HOME

To send the Conference Edition into every home of the parish is, I think, fundamental. Each month a copy of the Connecticut Edition of this official organ of our Boards and Agencies is mailed to all our church families.

Through it the people learn what the challenge is. They see the pictures, read the stories, and are awakened to the significance of what we are doing around the world.

This is the Huntington Congregational Church of Shelton, Connecticut, which more than doubled its income in a three-year period. The church is located in a small Connecticut community, a few miles from a large industrial center, and it has approximately 200 communicant members.

I understand that *The Missionary Herald* has been published without a break for 143 years. But it is as timely and modern as any of the larger-circulation magazines that most of us have on our living-room tables. The stories it tells help much to dispel the gloom cast over our lives as we read many of our secular magazines. The human need and Christian opportunities, pictured on the pages of the Congregational Connecticut Edition of the *Herald*, call out the best that is in church people, wake up their dormant sympathies, arouse their Christian impulses, and make them feel that even in a world as disturbed as ours there is much they can do in concrete and vital ways through our world-wide program of Christian service.

LET THE PEOPLE KNOW

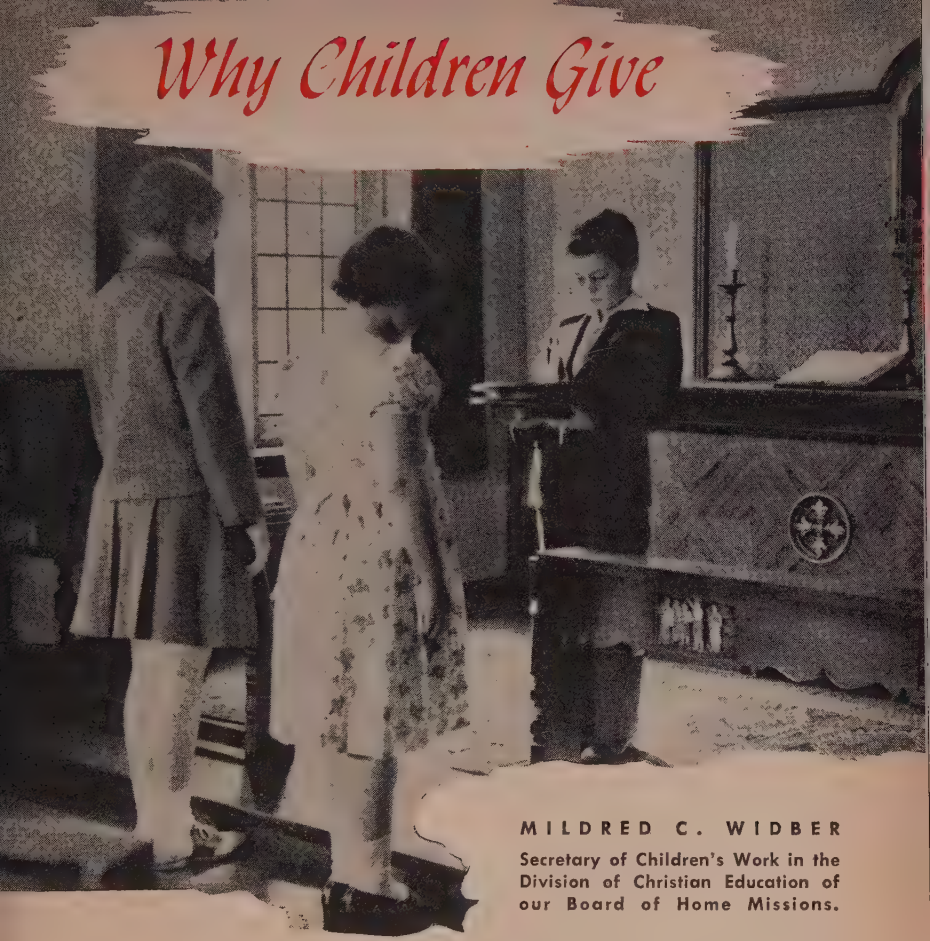
This, then, is one way to put new life into your church: let the people know the full significance of the missionary work and program of the church in the world and they will build a stronger fellowship at home and abroad.

Try it. It works. There is more than pious language in Jesus' statement that those who would save their own lives shall lose them, and that those who are willing to lose their own lives shall save them. The same principle applies to the individual church. If I may paraphrase the words of Jesus, the church which finds its life in the local parish only shall lose it, but the church that loses its life locally for Christ's sake shall find it.

Mr. Whittaker is the minister of the Huntington Congregational Church of Shelton, Conn.

A total of 423,500 copies of the special October 1947 issue of *The Missionary Herald* and its Conference Editions was printed and distributed. This was an all-time high for this official publication of the Boards and Agencies of our Congregational Christian churches.

Why Children Give



MILDRED C. WIDBER

Secretary of Children's Work in the Division of Christian Education of our Board of Home Missions.

If every member in this church gave in proportion to the junior giving, we would have no difficulty with the church budget," commented the senior treasurer. How had such a satisfactory level of individual junior boy and girl giving been achieved?

THE CHURCH SCHOOL

The superintendent of that department believed that training in the intelligent giving of money was in itself a part of Christian education. She believed it to be an essential Christian experience. She taught that giving was a part of Christian living, that the juniors belonged to their church and had a definite responsibility for its interests and work.

The church budget was explained in definite, concrete terms. The boys and girls knew each item from the janitor's pay and the minister's salary to the school in India and the missionary in China for whom that church had a special financial responsibility. Each one had his own duplex envelope, made his own pledge, and gave regularly.

All through the year the specific ways in which their giving helped make possible the work and the life

The church school class (above) and the home (right) are the primary sources of education for Christian giving, states the author. The intelligent giving of money is an essential Christian experience and an important aspect of Christian living. All through the year, a teacher of a church school class can be helping boys and girls to understand these facts.

of their church was kept before them.

Occasionally, a letter from the school in India or the missionary in China was read aloud. Pictures from India, from China, from Ellis Island were shown. Stories were told. Useful gifts were made and sent to far away and not so far away friends. As for the janitor and the minister of their own church — they were friends, known and liked. Heat, light, supplies — every Sunday they depended upon them. Of course they would help pay for them!

It was this group, too, that found the gifts of time, extra money and talent to give a Christmas party for children who otherwise would have had none; to entertain the primaries; to work and earn an "extra" gift to help in sending the beloved recreation leader of their winter parties as a summer student worker in the South. All this they did with interest, understanding and zest.

ADULT LEADERS

What happened in that junior department can happen in any junior or primary group. The essential ingredients are clear. The adult friend and leader himself must believe in and practice the giving of time, energy, and money to institutions and causes worthy of continuing support.

There is first the influence of infectious enthusiasm. Next, there are the interests and causes which boys and girls can understand. Then comes information, given all through the year, quite informally, in a variety of ways. Nor should reports of the receipt and use of money given by girls

and boys be neglected. It gives them an added sense of the importance of their contributions to hear such reports.

How much more important it seems when the church treasurer or a member of his committee appears to do the reporting! Boys and girls are persons, younger members of the church family, to be treated as if they belong and can take a real part in the life and work of the church.

INFLUENCE OF PARENTS

Yes, it is comparatively easy in any junior or primary department to establish the habit of regular giving — of money, of time, of energy. The real question is how to ground that satisfying experience in sustained habit. Before that is really accomplished, parents singly and in groups must tackle the subject. For it is of course one aspect of the Christian use of money. Parents must ask themselves how they are guiding their children's use of money. Immediately a flock of related questions come to mind:

From where does the child receive his money? A parental handout? An allowance? An allowance supplemented as he grows older by earn-

It is comparatively easy, the author maintains, to establish a habit of regular giving in any primary or junior department, if teachers, the minister, and parents tackle the job together. The church, if it wishes to train children in the stewardship of energy, time, money must work closely with parents. The majority of intelligent adult givers in the church today began in childhood, church, home.

If boys and girls are to give intelligently, the causes and interests must be understood. The girls at the left are giving gladly for the new school building on the mission field because a model of the building makes the project a vital and real experience. C.W.V.R. milk bottles make giving for hungry children a real experience. Reports of the receipts and use of money given by boys and girls are important.

ings? A definite portion of the family budget allocated to him? A portion that begins with a very small amount and increases with his age and ability to handle money? And how do parents help children to use this money — for spending, for saving, for giving?

CHURCH CONCERN

This may seem a strange ending for an article on stewardship, a group of unanswered questions, referring the matter to the home.

Yet, the church, if it wishes to train its children in the stewardship of time, energy, money, must work with parents. The church itself must see that the entire question of the Christian use of money is involved when it asks its children to give. It must not only train directly through helping children to give intelligently but it must approach all its parents' groups asking them to make the Christian getting and use of money a matter for serious discussion.

"But you have said nothing about very young children," someone will remark. No, because giving for four- and five-year-olds will mean more if it is for something very concrete which they can understand — milk, shoes, warm clothing for other children like themselves; pictures and books for other Sunday schools like theirs; surprises for family and friends.

The young child must have many experiences of "sharing" and "helping," of knowing from first-hand experience what it means to "receive" and "give" before he is ready for sustained giving. Single envelopes may set the child's money apart as something definite he is giving. If his family gives in this way, it has added meaning to the child. But his own first-hand experience is the important thing.

SELF DECISION

The heart of the matter comes to light in adolescence. Then every child decides for himself. Then he puts his own hands on life's controls. If family teaching and practice have sustained this specific training and practice in the church, then we can hope for the sustained habit of giving. It sometimes happens in "spite of the home," but the majority of intelligent adult givers in the church today began in childhood, in the home and church.

WHAT DO YOU DO WITH YOUR MONEY?

DOUGLAS HORTON

A CHRISTIAN PLANS HIS GIVING AND GIVES ACCORDING TO HIS PLAN

It is natural that Christians should think about others. One of the main emphases of the gospel is upon the duty of every man to have consideration for every other man. "As ye would that men should do to you, do ye also to them likewise."

It is because of this unremitting insistence of our faith upon the necessity to remember others that the church has founded hospitals, established colleges, and given millions for the relief of the hungry and shelterless at home and abroad, girdling the earth with charities of every description. Of all of this we can say only, "Well done!"

ALONENESS

But for the moment, fellow Christians, I ask you to turn your eyes in upon yourselves. Let us look at what we are, each of us for himself.

It is this that Hermann Hagedorn bids us do in his very contemporary poem called *The Bomb that Fell on America,* from whose dramatic lines I borrow those that follow upon his dreadful and magnificent description of the explosion in the desert of New Mexico:

The Lord He lifted me up and the Lord He set me down.
In a desert He set me down, wilder and darker than any in New Mexico.
And there was a Cross in the desert, and a Man on the Cross.
And I was alone in the world, alone with a Man on a Cross,
Alone, except for the Lord, and the Lord a Voice in my heart,
A Voice and no more.

It is to that condition of aloneness that I ask you to retire for a little. According to the philosopher Whitehead's famous aphorism, religion is what a man does with his solitariness. This may fall short of a definition of religion in its entirety, but that it is a part of Christianity and a woefully neglected part, which of us would deny?

FREEDOM

Let me point out to you, as you stand in that strangely solitary condition that the chief characteristic of it is freedom. You have detached yourself from everything that would hold you down to the world, and God himself lays no violent hand upon you,

compelling you to move either this way or that. You may do as you like. You are free.

No man can know the meaning of Protestantism, which I believe to be the essence of the Christian gospel, without coming to this position.

The Evangelical Christian shares with the Catholic the belief that the church is the great mother of our souls. We should not know the gospel at all if it had not been transmitted to us by our fathers in the faith. We have a debt that we cannot repay to all saintly and honest men who have gone before us, leaving behind them for our benefit their wisdom and their example. We are dependent upon and beholden to the church for the truth and beauty of God which are conveyed to us by the liturgies of its priests and the utterances of its prophets.

PROTESTANTS

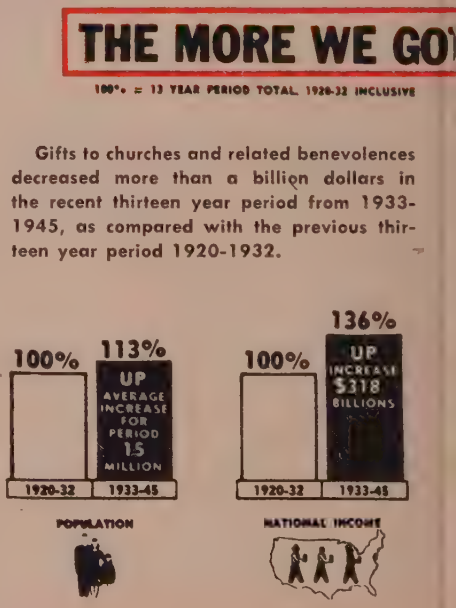
The danger to Protestants is that accepting these as the total of the fact of religion they will slip over into the non-Protestant position of having no moment of faith of their own which they do not derive from others. They will not make a basic decision without appeal to priest or bishop to direct them; they will never set forth their belief out of their experience but will rely rather on a time-honored statement from some ancient source; they will never utter a prayer out of their own misery or joy except in the form they have learned by rote from a prayer book. We shall all resist any attempt to disparage the code or creed or cultus of the churches — but we must be equally on our guard lest the life of our faith be restricted to these things.

Protestants today have a special heritage to preserve at this point. They will not save their freedom in this age, wherein all the tides of their culture seem to be sweeping them toward the commanding state and the authoritarian church, unless they give themselves time to experience it.

EXPERIENCE

Freedom as a tradition is celluloid and hollow: it will perish. Freedom as a philosophical conception is abstract and thin: it will not hold against the pull of actualities. Freedom as experience — the experience of a soul alone with God — that is the very stuff out of which the heroic in history is made.

Our lives today are likely to be too similar to those rural telephone lines which have so many parties on them that they are almost never free. Pick up the receiver almost any time of day and you hear the same kind of conversation going on — about the new price of eggs, about the hat which Mrs. Smith recently found in



a store in a nearby city, about the weather and a number of other matters far less consequential than the weather.

Under such circumstances it is almost impossible for you to get your own call through. Correspondingly, when your life or mine is so unbrokenly and variously connected with the things of this world, it is equally difficult for God to get his call through to us — or through us to our generation. Even he can succeed better if now and then our lines are free.

COMMITMENT

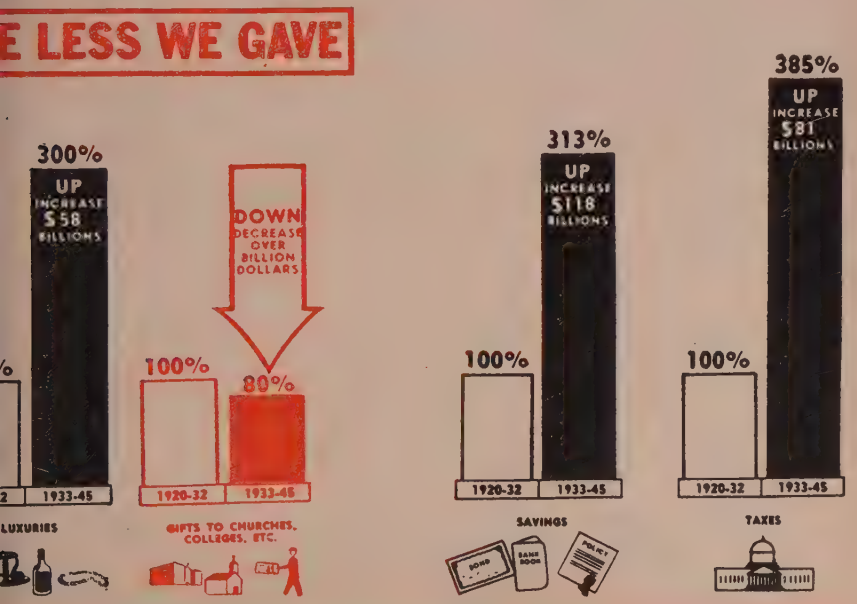
Now comes the ultimate question: What shall a man do with his freedom? And when he is alone with a man on a cross, he knows the ultimate answer: *a man shall commit his free self to God for service in the world.*

Thomas Barclay of Formosa provides the illustration of a man who did so. He likewise provides an illustration of a singularly radiant and useful personality. That there was a cause-and-effect connection between the early commitment of his free self to God and his strong and beautiful life in then obscure Formosa, any reader of his life story must be convinced.

After his death there was found among his papers a form of solemn commitment, first signed on his sixteenth birthday, when he was a student at Glasgow University. It reads in part as follows:

AN ACT OF COMMITMENT

"This day do I, with the utmost solemnity, surrender myself to Thee, O God. I renounce all former lords that have had dominion over me; and I consecrate to Thee all that I am and all that I have: the faculties of my mind, the members of my body,



my worldly possessions, my time and my influence over others — all to be used entirely for Thy glory, and resolutely employed in obedience to Thy commands, as long as Thou continuest me in life. To Thy direction I resign myself, to be disposed by Thee in such a manner as Thou in Thy infinite wisdom shalt judge most subservient to the purposes of Thy glory. To Thee I leave the management of all events, and say without reserve, 'Not my will but Thine be done.'"

The signature on this document had been repeated, on every birthday, between the ages of sixteen and eighty-five years. During all the years of their married life it had also been signed every year by Mrs. Barclay.

Think of the man on his birthday separating himself from others for a little, so that he might feel his freedom in God's sight, then quietly and slowly reading over the paper yellowing with age through the years, and finally writing his name at the bottom. There is a man who gave himself the kind of opportunity that every soul needs, to be itself — and availed himself of that opportunity by sheer commitment of his free self to the things of God.

MONEY

The acid test as to whether one is so committed or not is the question: What do you do with your money? Your money is your means of being selfish or generous. It is your lengthened arm: with it you can either build a self-contained life which will finally shut you out from your neighbors, or extend to them the bread of human brotherhood. Your money is your free self translated into the only terms understood in the economic world. By our use of our own resources one can tell just how and how much we are committed to God.

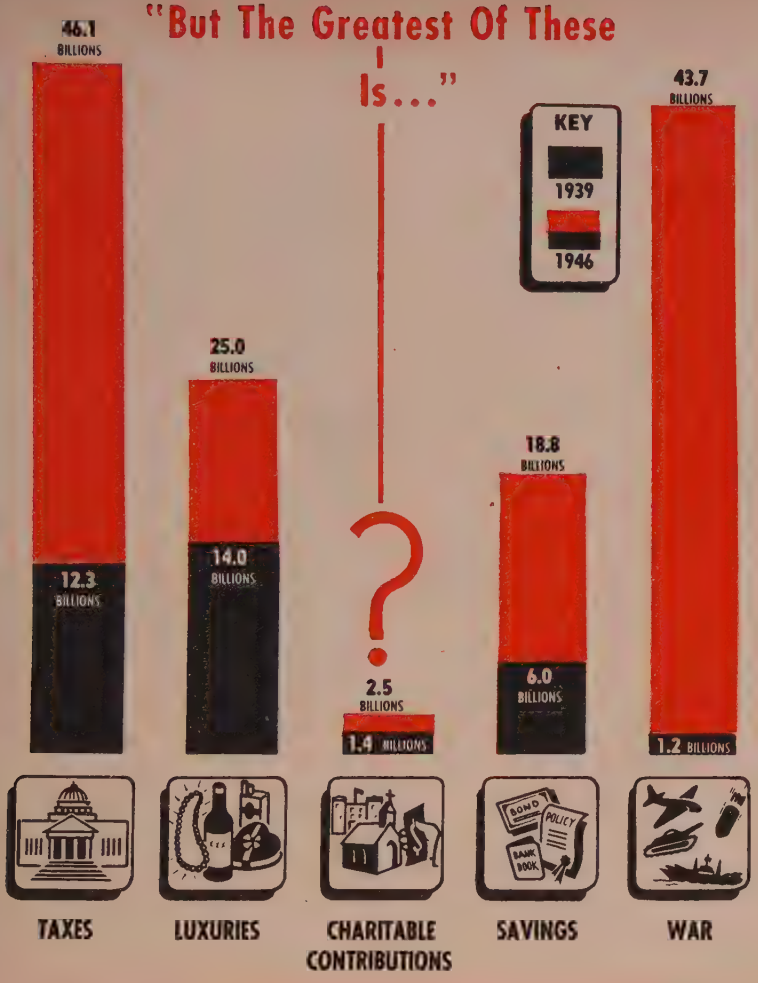
Many members of the church make a false classification of their disbursements: they say, "This I keep for myself and that I give to the Lord" — but it is not to be assumed that all that you give to others is genuinely given to the Lord any more than that which you keep for yourself is kept from the Lord. As you stand alone before the Lord making up your mind in freedom how to commit yourself to his work, you must apprehend that keeping yourself fit for his work and keeping your family housed, clothed, and fed is just as much a part of the Lord's will as sustaining the fatherless and the widow.

Mrs. Jellyby, who because of her interest in the natives of Borioboolagha, lets her own household sink into fantastic disorder, can call herself a Christian only by a long stretch of the adjective. On the other hand, it is equally clear that a person whose charity begins at home and ends there can call himself a Christian in only the meanest and most attenuated sense.

If a person means to make complete commitment to the Lord, he will see the world, as far as he can, as the Lord sees it; that is, as a whole. Realizing that his first duty is to build well, as Nehemiah commanded, that part of the wall immediately opposite to him, he will care for his own home, but not without concern that the whole wall shall be built well: he will not make his love for his family the ground of indifference to society. He will make a well-balanced commitment: he will be able to say, "This I keep for myself and that I give to others, and both are for the Lord."

BUDGETS

It is this, however, that too many of us fail to do, for the simple reason that we do not make our commitment at a time when we are free from the trammels of circumstance. We spend



not according to a budget but according to that which is most attractive in the world around us. We become the victims of the near at hand. We exhaust our resources on the immediate. Each one, obviously, should pay the bills of the butcher, the baker, the candlestick-maker — but by buying cuts beyond his wealth, and cakes when he might have bread, and too many candles, he makes himself the prey of the butcher and the merchandisers, although they have no wish to have it so. The only way of avoiding this predicament is to make your decision as to what you will spend and how you will spend it in a moment of freedom before God — and then carry out the decision.

JOY

Note that the way of the person who gives to the cause of Christ a percentage of his income, freely ar-

rived at in advance, is the way of spiritual joy.

A few years ago, when I was visiting in the Philippines, I chanced into a little church, roofed with palm leaves and open to the weather on three sides, where a tithing service was being held. The ceremony was simplicity itself: in the midst of the regular morning service of public worship, while the pianist played a hymn of consecration, those who cared to rose from their benches (the church being too poor for pews), went forward and laid on the Lord's table a tenth of what they had earned that week.

Poverty dogged those villagers so close that they did not see as much money in a year as average Americans handled in a week, and therein lay what I can describe only as the miracle of the facial expression of those people. As they turned and came down the aisle back to their places, their countenances shone, like that of Moses of old, with a spirit of holy joy. These people had lived under the heavy shadow of a Roman Church sadly deteriorated. Christianity had been to them a business of following a priestly ritual, saying the proper number of prayers in penance for sin, paying ecclesiastical taxes. But now that they had entered the Protestant priesthood of believers, they were free — with the freedom wherewith Christ had made them free — and in pure and uncompelled gratitude they were declaring by their token gift to Christ's kingdom their thanks to him for his unspeakable gift to them.

Everywhere the same law holds: let a man enter into a definite budgeted partnership with Christ, and he will find a satisfaction in it which beggars description.

SECURITY

Note also that the way of the person who gives a percentage of his income is also the way of security for the society to whose needs he contributes. All charitable organizations, including the church, which is the fundamental charity, have to live by careful planning. The more businesslike and shipshape they are, the more they depend upon a steady income.

Givers, therefore, who are not subject to whim for the amount of their gifts, but base their contributions solidly upon their own earnings, are the foundation-stones of these institutions. Even though their earnings may change from year to year, the total of them is a far more stable basis for benevolence than the amount left over after unsystematic spending.

Plan your giving, and give according to your plan; this is the rule for the committed Christian life. By this method you become a trustworthy instrument in the hands of God.

Hagedorn's poem ends with the words that God speaks to the soul, now ready to yield to him its freedom for service in the world:

Give me your life, and day shall be like a new world.

Give me your life and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the rocks, a hoe to mix sand and cement, a trowel to bind stone and stone and make them a well.

Man without God is a bubble in the sea, a single grain of sand on an infinite beach.

God without man is a mind without tongue or ears or eyes or fingers or feet.

God and man together, We are such power as not all the atoms in all creation can match.

Dr. Horton is Minister of the General Council of our Congregational Christian churches. The two charts are by Graphic Institute for the National Stewardship Institute, and are used by courtesy of the Golden Rule Foundation.

HOMELAND HIGHLIGHTS

IONE CATTON

THE GREEN MOUNTAIN VENTURE. There is a wedge of country in the heart of the Green Mountains, north of Montpelier, Vermont, where for many years there has been no year-around church leadership for the 1200 people who live among the hills.

Engaged in lumbering, small scale farming and dairying, the families are scattered in rural centers — Woodbury, South Woodbury, East Calais and North Calais.

In July our Vermont Conference, with the cooperation of our Church Building Society, arranged to reopen the opportunities for church life in this area.

A *Yoked Parish* has been formed, a manse purchased, the three church buildings made ready for regular use, and a young pastor and his wife are already on the field.

The Reverend Herman Eichorn, who graduated from Union Theological Seminary in June, has gone with his bride of a few months as minister of this parish. Mr. and Mrs. Eichorn believed in rural church work and chose this type of ministry in preference to more lucrative and less difficult situations.

ONE WAY TO ONE WORLD. A number of our church groups have made pilgrimages or flying trips to our various American Missionary Association centers in the south, and such visits are informative and interesting.

But our church in Westlake, Ohio, went a step farther this summer. The Reverend Harold Wiley Freer, with a group of nine of the young people from the Westlake Church, attended the Summer Conference held on the campus of Lincoln Academy in King's County, North Carolina.

The Westlake group was the only white delegation in the twenty-five years of the Conference. Here for a week, Congregational Christian youth of two races ate together, played together, studied together and worshipped together. The Westlake group has led the way.

TOUGALOO'S NEW PRESIDENT. We welcome to the campus of Tougaloo College, Tougaloo, Mississippi, the

The cloisters at Tougaloo College in Mississippi, an American Missionary Association college, of which the Rev. Harold C. Warren has been elected president, succeeding Judson L. Cross.

Reverend Harold C. Warren as the new president of the College.

Mr. Warren's educational background includes work at Swarthmore, Princeton, Edinburgh, and the McCormick Theological Seminary of Chicago. He has held pastorates in Walla Walla, Detroit, Chicago and Warren, Pennsylvania.

Always active in the cause of youth, always working to build finer fellowship in church groups, the new president of Tougaloo is devoted to the cause of better human relations.

Mr. Warren is eminently fitted by training, experience and conviction for the enterprise he has undertaken. Our denominational family welcomes Mr. and Mrs. Warren, not only to the campus of Tougaloo, but to a warm place in our Fellowship. Mr. Warren succeeds as president the distinguished Judson L. Cross who is known by Congregational Christians from Maine to California.

NEW BROCHURES. Many requests have reached the Missions Council for information about the work of our Negro churches in the Southland.

Many of our Congregational Christian church members are not aware that in Greensboro, North Carolina, an office is maintained comparable in dignity and responsibility to any other Conference center. The Superintendent of these 227 churches is the Reverend J. Taylor Stanley.

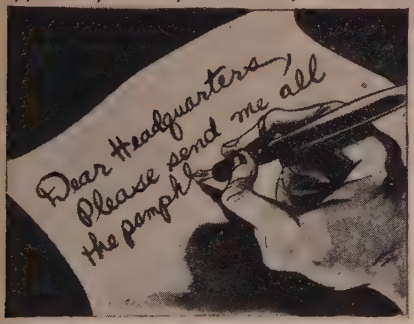
The Missions Council has prepared a story, tracing this work from the beginning to its present status, and containing current items of interest about this quite amazing development and growth of these churches.

Send for the mimeographed booklet, *Every Round Goes Higher,* which tells the story. The price is fifteen cents per copy. Another booklet is available on the Delmo Project in Southeast Missouri — an enterprise in community building.

Make YOUR EMC a SUCCESS!

Mr. Jones WAKES UP

Meet Mr. Jones. His church again elected him chairman of its Every Member Canvass. Unfortunately, last year's Canvass was not a success, due to inadequate preparation and indifferent execution. It was a financial spasm. The time was short. A few loyal members were hurriedly organized to do all the canvassing. The church suffered. Needed repairs were postponed. Benevolent giving for missions dropped. But Mr. Jones resolved to do better. He had read, in Postwar Emergency Program literature from our Missions Council, that "never since Pentecost has the church faced so great an opportunity as today." Therefore, said Mr. Jones to himself, our church must do its Christian share.

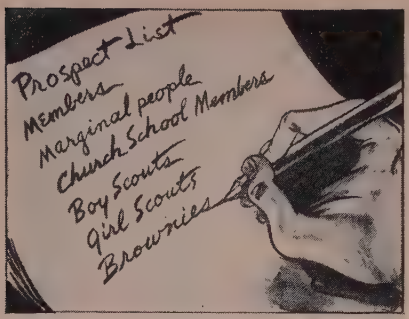


1. "There must be a better way to do this Every Member Canvass," Mr. Jones felt, "and I must find out what it is." Whereupon he wrote to our Missions Council for literature on the Every Member Canvass and relevant materials.

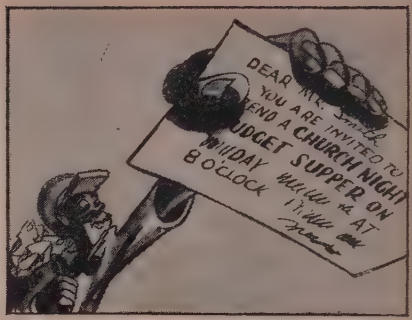
2. Shortly, Mr. Jones received a packet of literature which he studied carefully. "Hmm. It says here that money matters are religious matters and that the Canvass can be a time of great spiritual advance. That's a new idea."

3. The Budget Committee, two months before the Canvass, asked each department and group to submit "askings" for their work. Its members resolved that this year's budget would be adequate for the church's work.

4. Bob Roberts, a businessman, stood up: "For five years this church has been running on a hand-to-mouth basis. This year we must expand our program and our budget. It's a crime what we put into the Sunday School and missions."



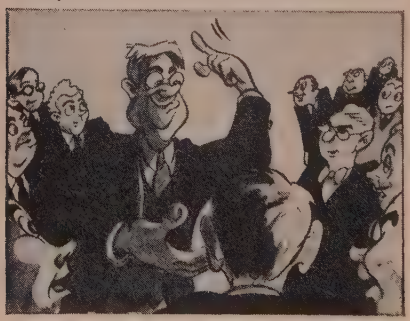
5. Soon the Committee was listing "prospects." In the past only those "who gave last year" had been canvassed. This year everybody was included—not only church members, but all to whom the church had ministered.



6. All friends of the church were invited to the Budget Supper. Mr. Jones read each item of the budget, asking for discussion and action. It seemed that everybody was present. Voting on a budget stirs up interest and enthusiasm.

7. Three letters went to each prospect. The first outlined the needs. The second asked for a study of the enclosed new budget. The third was a spiritual appeal from the pastor. Stewardship leaflets were enclosed in each letter.

8. The pastor, working in cooperation with the Committee, preached three sermons on the role of the church in the world today. The members of his church liked these down-to-earth sermons on "practical" Christianity.



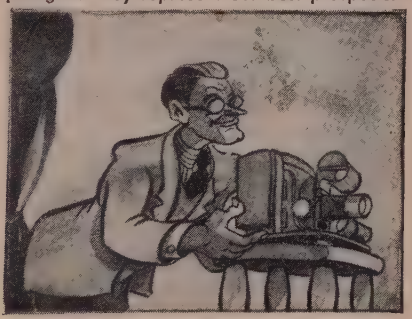
9. The canvassers were all hand-picked, invited with the understanding that it meant three canvasser-training sessions. Mr. Jones outlined the various objectives of the canvass at the first of these three meetings.

10. "Objective No. 1," stated Mr. Jones, "is to change family subscriptions to individual subscriptions. When father gives for the entire family, the others miss the privilege of sharing in the mission of the church."

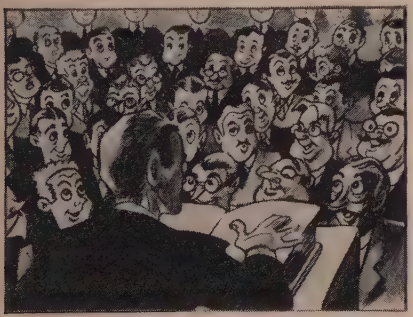
11. "The same pledge as last year's," continued Mr. Jones, "won't do the job. Therefore, Objective No. 2 is increased pledges. And if P.E.P. is to succeed, we must raise 40% more for benevolences than in '45."

12. "Objective No. 3 is pledges from new people in our parish. Our prospect list includes 104 people our church served in some way or other last year, but who have never pledged. They represent our best prospects."

13. "Objective No. 4," concluded Mr. Jones, "is to change lump-sum pledges to weekly-worship pledges. Some prospects offer a bill or a check. Persuade them to make a pledge and to bring their offering each Sunday."



14. Then the Committee on Missionary Education and Stewardship arranged a "missionary institute," showing slides, movies, literature of our world-wide missionary enterprise. Many had no idea of the extent of our work.



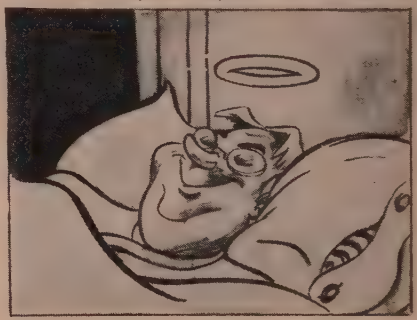
15. A high light in the Canvass Sunday Service was the commissioning of the canvassers. "You are ambassadors of our church today," the pastor said. "In your hands rests the future of our church. It is a sacred calling."

16. Canvassers remained at church for luncheon, last-minute instructions, and to sign their own pledge cards. They went out to call on others only after they had committed themselves. Most of them increased their pledges.

17. Early that evening, canvassers began reporting to the church with their pledges. Excitement ran high. Members of the Canvass Committee were busy tabulating results. "How are we coming?" was the question of everyone.

18. Before long the first report was prepared. On the basis of returns, the canvass was running forty-one per cent ahead of the previous year. The budget was underwritten. And it was the largest budget in church history.

19. Imagine how the pastor felt. For the first time, the church was to have adequate resources to do its job. "Now we shall be able to fulfill our Christian responsibility at home and abroad," he said gratefully to the men.



20. Mr. Jones went to bed a happy man. An important job had been well done. He'd had a part in putting into the hands of his pastor the tools necessary to do his job, and a part in the total world enterprise of the church.

21. There are other Mr. Joneses in our churches: men who can conduct successful Canvasses if they "wake up" to the fact that the Every Member Canvass, intelligently planned and diligently pursued, produces the results.

This article is an adaptation of a new filmstrip, *Mr. Jones Wakes Up*. The full-length version consists of eighty pictures and a twenty minute narration on phonograph records.

Mr. Jones Wakes Up is designed for planning sessions for the Every Member Canvass Committee in the local church. It can be secured from your State Conference office without rental charge.

Write to the Missions Council, 287 Fourth Avenue, New York 10, New York for other materials which will help you to conduct a successful Every Member Canvass.

ABOUT PEOPLE ABROAD

DOROTHY P. CUSHING

A unique triple ordination was held recently at the Council of the North China Kung Li Hui.

ECUMENICITY! A unique ceremony took place this summer in Peiping, North China, when a triple ordination was held at the Council of the North China Kung Li Hui (Congregational).

Participants in the ordination were Philippe De Vargas (left, above), a Swiss citizen and a missionary of our Congregational Christian churches; the Reverend H. H. Chao, now studying at Andover Newton Theological Seminary; the Reverend C. K. Pang, now studying at the Chicago Theological Seminary; and Earle H. Ballou, well-known Congregational Christian missionary in China.

Mr. Chao and Mr. Pang arrived in the United States this fall for additional study.

WHY CHINA WON'T FAIL. The gentleman at the right with the baby in his arms is Dr. Hsun Chih Chang, superintendent of Lu Ho Hospital, Tunghsien, North China. The child is his first grandchild.

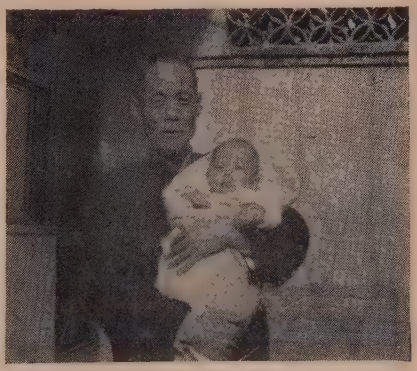
Dr. Hsun Chih Chang remained with the hospital through the war, never allowing its doors to close.

"The Lu Ho Hospital," states the superintendent, "must have one of our Congregational Christian doctors back on its staff, if it is to render full service." The superintendent looks to the day when the hospital will be the medical center for the entire area.

Those twinkling eyes of the doctor see a long way ahead.

ORCHIDS! To Katie Wilcox, head of Pierce Memorial School, Madura, India, who is on the Honors List for 1947 as the recipient of the coveted Kaiser-i-Hind medal for distinguished service to the people of India.

"I HEREBY DECLARE . . ." Mrs. Joseph L. Moulton, Ahmednagar, India (p. 46), is laying the corner stone of the new Christian college of Ahmednagar of which Bhaskarao P. Hivale is president.



Dr. Hsun Chih Chang, holding his first grandchild, is superintendent of our Lu Ho Hospital.

Mrs. Joseph L. Moulton, distinguished Congregational Christian missionary in India, wields the trowel as the corner stone of our new Christian college for India is set into place.

The college opened this summer, thus supplying a Christian institution of higher learning in an area where none existed.

Opposite Mrs. Moulton is Dr. Hivale, and by his side is a Hindu gentleman who is so deeply interested in the college that he advanced funds so that it would not be delayed in opening.

"I hereby declare this corner stone firmly laid and hope that this college will be a blessing to India and the world during this generation and the generations to come," said Mrs. Moulton as she wielded the trowel.

LEARNING NOT ENOUGH. Artie Moses, chief of the atoll, Truk, Micronesia, says: "Education is not enough. It must be linked with good character."

And our American Board for Foreign Missions is again at work on Truk.

As the students came together for the opening of a school, Dr. Clarence S. Gillett heard the roar of a jeep. In came Artie Moses, chief of the atoll; Michio, chief of Dublon; Pastor Frederick and others.

THE CHURCH GROWS. Last summer there was a Communion Service and reception of new members in the Tunghsien Church, North China.

The Reverend P. H. Wang conducted an impressive service. Twenty-one young people were received as members. With happiness, Alice Clara Reed, since 1916 a Congregational Christian missionary in China, watched the young people as they were received into membership.

"I am confident that these young people will remember this day as long as they live," Miss Reed said, "and that among them will be some future leaders in the Christian movement in China."

Introducing George Ogden Kirk

Albert D. Stauffacher

On April 10, 1944, the Ad Interim Committee of the Missions Council authorized the election to the Joint Staff of two persons whose primary responsibility would be the cultivation of individual donors and special gifts, one for the American Board for Foreign Missions and the other for the Board of Home Missions and the Council for Social Action.

Subsequently, Ralph R. Shrader was elected as Secretary for the American Board in the Missions Council. We now announce the election of the Rev. Mr. George Ogden Kirk as Secretary for Special Gifts.

Mr. Kirk was born in Hoboken, New Jersey, and educated in Hoboken public schools, New York University and Drew University. After serving one pastorate in the Methodist church he was for ten years pastor of the South Church, Montclair, New Jersey, and since 1938 pastor of the First Congregational Church of Passaic, New Jersey.

Mr. Kirk was Moderator of his Conference in 1945; Chairman of the Postwar Emergency Program in 1946; President of the Board of Directors in 1947. He is now a member of the National Committee of C.W.V.R., and a representative of the Board of Home Missions on the Congregational Christian Service Committee.

During his pastorate in Passaic he has served in numerous public and community enterprises including Chairmanship of the United Nations Committee of War Chest Drive, the Passaic Russian War Relief Committee, the Passaic Welfare Commission and the Passaic Chapter of the National Conference of Christians and Jews. For four years he has been the leader of the Rutherford Everyman's Bible Class which is one of the largest Bible Classes in the East. He has served six years on the faculty of the Blair Pilgrim Fellowship Conference and three years on the faculty of the Summer Youth Conference of the New Jersey State Council of Religious Education.

George Ogden Kirk of the Missions Council.

During the balance of 1947 and all of 1948, Mr. Kirk will devote his time to the Postwar Emergency Program as the Executive Director of the Joint Committee on Special Gifts.

I present him with confidence, knowing that you will join with us in giving him a hearty welcome and a pledge of your full cooperation.

Photo by Blackstone Studios, Inc.

OBITUARIES

Gertrude H. Wylie

Mrs. Gertrude H. Wylie, retired missionary, died on June 17, 1947. Previous to her retirement twenty years ago, Mrs. Wylie served the American Missionary Association at San Mateo and Albuquerque, N. M.; at Ballard School, Macon, Ga.; at Tillotson College, Austin, Texas; and at Straight College in New Orleans.

Jennie Daniels Phillips

Mrs. Jennie Daniels Phillips of Upper Montclair, N. J., died on July 2, 1947. Mrs. Phillips was the first woman to serve on the Executive Committee of the American Missionary Association. She had been a member of Union Congregational Church since 1893 where she served as deaconess and president of the Women's Missionary and Aid Society.

Harold Cooper

The Reverend Harold Cooper of Pilgrim Lodge, Ind., former American Board missionary in India, died July 24, 1947, in Marion, Ind. Mr. Cooper was appointed in 1914 to the Western Turkey Mission. World War I, however, prevented his serving in Turkey and he was transferred to the Madura Mission in India where he served with Mrs. Cooper for four years when ill health compelled his return to America.

Rosa B. Ferrier

On May 1, 1947, Mrs. Rosa B. Ferrier died at her home in Berkeley, Calif. She was born in San Francisco, the daughter of a pioneer Presbyterian minister. Her marriage to the Reverend William W. Ferrier, Congregational minister and writer, brought her into the Congregational Christian Fellowship. She served as director of the Woman's Board of Missions for the Pacific for thirty-seven years, and as treasurer for eleven years. She served as president during the important days of the merger of the Foreign Boards.

Elizabeth Martha Trowbridge

Miss Elizabeth M. Trowbridge, for forty-two years a missionary in Gazientep, Turkey, under the American Board for Foreign Missions, died August 31, 1947, in the Gabriel Nursing Home, Brooklyn, N. Y., where she had lived for the past three years. Miss Trowbridge was born in Istanbul, Turkey, the daughter and granddaughter of missionaries. Her grandfather was the famous linguist, Dr. Elias Riggs. Miss Trowbridge began her Christian service abroad in 1891 and retired in 1933.

Timothy Ting-fang Lew

On August 1, 1947, Dr. Timothy Ting-fang Lew, a Congregationalist and one of China's foremost scholars, died in Albuquerque, N. M. Dr. Lew, former dean of the School of Religion at Yenching University in Peiping, had been in this country since 1942 when he came here after escaping into Free China before the Japanese advance. He had previously served as assistant in the department of religious education at Union Seminary, the first Chinese ever appointed to teach any subject other than Chinese in an American theological school. He also served as dean of the Graduate School of Education in Peking Government Teachers' College.

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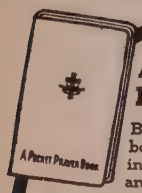

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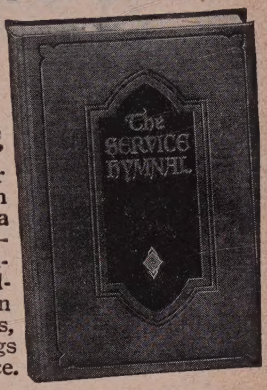

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